The Ahadith of Rasulullaah (Sallallahu alayhi wasallam) has been unanimously and definetly accepted by the entire Ummah as the Primary source of Islaamic law, after the Noble Qur=aan. In fact, the Ahadith contains the real essence and crux of Islaamic Law (Islaamic Shariah) as the Ahadith comprises of the noble words, actions and approval of the Blessed Nabi (Sallallahu alayhi wasallam), who as interpreted the Lofty Qur=aan and defined its purport and purpose. However, it is regrettable that a group influenced by the corrupt western culture and civilisation, have begun refuting the Ahadith.

In the beginning of the twentieth century, western nations dominated the Muslims. Many Muslims of lesser understanding and scant knowledge become overwhelmed by Western ideologies and concepts. They opined that Aprogress@ was practically impossible without promoting and adopting the western lifestyle. They commenced propagating this concept amongst the ignorant masses. In order to promulgate this ideology they distorted all the Islaamic teachings that opposed Western culture and ideology. Such people are called modernists. Among the leaders of such groups were people like Sir Sayed Ahmed Khan of India, Taha Hussain of Egypt and Zayad Khog of Turkey. It should be borne in mind and remembered that the objects and aims of these groups could not be achieved without rejecting the Ahadith , mainly because the Ahadith contains detailed guidelines to every aspect of life and these are totally opposed to western norms and trends.

Some groups from among these cults began to negate the Ahaadith and called themselves the AQur=aanic Group@. Sir Sayed and his companion Moulvi Chirag Ali were the founders of this movement in India. They did not negate all the Ahadith, but they rejected all such Ahadith which

their narrow minds and limited understanding regarded as being contradictory to their aims and objectives even though all these Ahaadith were authentically narrated. They discretely and secretly propagated that the Ahadith was not legal Shariah proof in this "progressed" age and era. This led to the legalising of interest and usury; the rejection of the Prophets, and denial of Angles, the negation of purdah and other essentials of Islaam, and moreover, the legalising of that which was prohibited.

Thereafter Abdullaah Chakralwi formed a group called " Qur=aanic Group" and his aim was the total rejection and denial of Ahadith. This concept was further promoted by Aslam Jairajpuri . Finally Gulam Ahmed Parwez established erroneous beliefs among the masses through his influential writings. This Fitnah spread widely in his period (era). Basically this Fitnah revolves around three different beliefs.

The first belief was that the Blessed Rasulullaah (Sallallahu alayhi wasallam) responsibility was to deliver the Qur=aan only. Hence,he preached that the obedience is restricted to the Qur=aan only, and that adherence to Rasulullaah (Sallallahu alayhi wasallam) was not binding upon us, nor was it binding upon the Sahaabah (Radiahallahu Anhum). His misbelief was that the divine revelation was and is only in the form of the Qur=aan, and therefore there is no need for the Ahadith.

The second concept propagated was that the sayings of Rasulullaah (Sallallahu alayhi wasallam) were binding and only obligatory upon the Sahaabah (Radiahallahu Anhum), and not upon us.

Thereafter, a third version was adopted which elucidated the teachings of Rasulullaah (Sallallahu alayhi wasallam) as being binding upon the entire Ummah. However, due to the Ahadith being unauthentic, we are not obliged to accept and acknowledge them.

All these concepts are totally false, and erroneous - deserving total

rejection. Numerous verses of the Noble Qur=aan prove that divine revelation besides the Noble Qur=aan was revealed to Rasulullaah (Sallallahu alayhi wasallam). The basic responsibility of Rasulullaah (Sallallahu alayhi wasallam) as mentioned in the Noble Qur=aan was to teach and elucidate the Nobel Qur=aan and to explain its wisdom. If the Ahadith is rejected, how can this object and purpose of teaching and explaining the Qur=aan be accomplished? Another clear indication towards the authenticity of the Ahadith is the fact that the Noble Qur=aan commands us to show obedience to Rasulullaah (Sallallahu alayhi wasallam) together with obedience to Allaah. In one verse, obedience to Rasulullaah (Sallallahu alayhi wasallam) has been classified as the foundation of Imaan. Logically, it is not possible and practical to follow Qur=aanic Injunctions without the Ahadith, as the details of many Qur=aanic injunctions such as Salaat, Zakaat, Hajj, etc., are explained in detail in the Ahadith. The entire Ummah has accepted the authenticity of the Ahadith which facilitates the practice of the Divine Injunctions and commands. Can it be claimed that the entire Ummah is misguided?

The fallacy of the second concept, that obedience to Rasulullaah (Sallallahu alayhi wasallam) is binding upon the Sahaabah (Radiahallahu Anhum) only, is self-evident and needs not further elaboration. This concept implied that the Risaalat of Rasulullaah (Sallallahu alayhi wasallam) was restricted and limited only to the period of his companions whereas numerous verses of the Qur=aan very clearly state the opposite. Some of these verses are:

A O people I am a Rasul to all of you.@

AWe did not send you except to all of the people, as a giver of glad tidings and as a warner.@

AWe did not send you , except as a mercy to all the worlds.@

ABlessed is the one who revealed the criterion upon his servant so that he may be a warner to the worlds."

Another question that arises in this regard is, "Are the Sahaabah (Radiahallahu Anhum) who witnessed the revelation of Noble Qur'aan more in need of its explanation, or the people that came after them?"

The third concept (rejecting Ahadith because of the narrations being unreliable, etc.), is also totally unacceptable because the Quraan has reached us via the same blessed link .The transmission method or method of authentication of the Quraan is the same as the Ahadith. If the Ahadith is unauthentic, can one declare the Quraan as authentic? The divine promise of safeguarding the noble Quraan engulfs the protection of the Ahadith also, because the ahadith elucidates and explains the Qur=aan, without which, one cannot practice upon the Qur=aan.

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The Stages of Compilation of Ahadith

The Ahadith was not compiled and codified in the time of Rasulullaah (Sallallahu alayhi wasallam) as it is today. However, the Sahaabah (Radiahallahu Anhum) wrote the Ahadith. There existed no specific necessity for this as the Sahaabah (Radiahallahu Anhum) memorised virtually every word spoken by Rasulullaah (Sallallahu alayhi wasallam). Allaah Ta=aala had granted them such perfect and excellent memories that once they heard anything they used to remember it verbatim throughout their entire lives. Their memorising of lengthy poems and the ancestral details of horses and camels bear testimony to this fact. Once Hadhrat Ibn Umar (Radiahallahu Anhu) repeated a hadith to a Bedouin, in order for him to memorize it as well. The Bedouin remarked:

AEnough, once is sufficient, I shall not forget it till death.. I have performed 60 pilgrimages on 60 camels and I know perfectly well which Hajj I performed on which camel.@ (Abu Dawood-Vol.1, P. 135)

This was the condition of the Bedouins in ordinary matters and mundane talks. They preserved the speech of Rasulullaah (Sallallahu alayhi

wasallam). Not only his speech, but every action, notion, indication, approval, disapproval and deed of Rasulullaah (Sallallahu alayhi wasallam) was learnt, preserved and preached by them. They valued these more than their lives and wealth. They alternated with their business partners in order to be present in the audience of Rasulullaah (Sallallahu alayhi wasallam). Each partner used to narrate to his co-partner what he had heard from Rasulullaah (Sallallahu alayhi wasallam). They went to extreme measures to safeguard the words of Rasulullaah (Sallallahu alayhi wasallam). Many of them were illiterate. However, the Sahaabah (Radiahallahu Anhum) who knew how to write used to record and write down the Ahadeeth as well. The Ahadeeth was recorded in the presence of Rasulullaah (Sallallahu alayhi wasallam).

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Prohibition of Recording Hadith and its Answer

In a narration Rasulullaah (Sallallahu alayhi wasallam) is reported to have said:
ADo not record (write) from me anything except the Qur=aan. Whosoever has written, anything should obliterate it.@

This prohibition was of a temporary nature when the Qur=aan was initially being revealed. The reason for this was that there was a slight possibility of the Hadith and the Qur=aan being mixed up. This measure was taken to make people aware of the difference so that the Hadith and the Qur=aan are not intermingled. When this initial period had lapsed and this possibility no longer existed, then this prohibition ceased and the order and injunction was subsequently made to write and record Ahadeeth. Allama ibne-Hajar (RA) has detailed this in his commentary of Bukhari Shareef. Allama Nawawi (RA) in the commentary of Muslim has stated that this prohibition was made when mixing (of Qur=aan and Ahadith) was feared. Consequently when it was safe, permission was granted for writing.

The Three methods of Preserving and Safeguarding the Hadith

We hereby mention the methods utilized to preserve Ahadith from the Prophetic era unto this day. There is a consensus that recording and writing was not the only method of safeguarding Ahadeeth. There existed other reliable and authentic methods as well.

1. Memorising the Ahadeeth

The most reliable method adopted by the Sahaabah (Radiahallahu Anhum) to safeguard the Ahadeeth was via memory.

2. Preservation Through Action and Practice

Another reliable means of protecting and safeguarding the Ahadeeth was by acting and practising upon the Ahadith. The Sahaabah (Radiahallahu Anhum) used to translate the words of Rasulullaah (Sallallahu alayhi wasallam) into action immediately and every Sahaabi (Radiahallahu Anhum) used to do this. This resulted in every word of Rasulullaah (Sallallahu alayhi wasallam) becoming a practical action and deed, which was thoroughly and properly remembered and preserved. Therefore, many traditions have the phrases:

AThis is how I saw Rasulullaah (Sallallahu alayhi wasallam) execute this or perform this.@

This practical method was very effective in preserving the Ahadith. It continues up to this day.

3. Writing and Recording the Hadith

This method was also customary in the Prophet's era. This procedure was carried out in four stages (phases).

1. Recording of Ahadeeth without any arrangement or sequence or

system.

2. Arranging the Ahadeeth relating to a certain subject (topic) or subject compressed into one small book.

3. Accumulating of various Ahadeeth of various topics into one book.

4. Compiling Ahadeeth and codifying them.

The first two types of compiling and recording were extensively practised during the time of Rasulullaah (Sallallahu alayhi wasallam) and the Sahaabah (Radiahallahu Anhum). The following details will suffice for the rejectors of Ahadith.

1. Imam Tirmidhi (R.A.) has included a special chapter titled: AThe Chapter of Knowledge@, in it there is the "Chapter of permissibility of recording Ahadith". Hadhrat Abu Hurrairah (Radiahallahu Anhu) reports that Rasulullaah (Sallallahu alayhi wasallam) indicated to a certain Sahaabi whose memory was weak, to write. One Ansari Sahabi (Radiahallahu Anhu) used to sit by Rasulullaah (Sallallahu alayhi wasallam) and listen to Hadith; it used to please him, but he was unable to memorise. He complained to Rasulullaah (Sallallahu alayhi wasallam) who replied: ASeek assistance with your right hand and he indicated by writing with his hand.@

2. In a Tradition recorded in Mustadrak-e-haakim Amr bin Aas (Radiahallahu Anhu) reports. AI used to record everything Rasulullaah (Sallallahu alayhi wasallam) used to say with an intention of collecting them. The Quraish stopped me saying:

ADo you write everything Rasulullaah (Sallallahu alayhi wasallam) says? He is a human being. He (at times) speaks in

anger and happiness.@

I abstained from writing. I mentioned this to Rasulullaah (Sallallahu alayhi wasallam) and he indicated towards his tongue and said: AWrite! By Him in whose hand is my life. Nothing except the truth comes of it.@

3. In one Hadith recorded in Mustadrak-Hakim, an explicit and clear order of writing is narrated. The words were >Tie down knowledge@, the Sahabi enquired, AWhat is tying down knowledge.@ Rasulullaah (Sallallahu alayhi wasallam) replied: ARecording it.@

4. The incident of Abu Shah Yemani (Radiahallahu Anhu) is famous. Once Rasulullaah (Sallallahu alayhi wasallam) mentioned an incident and upon the request of Abu Shah, Rasulullaah (Sallallahu alayhi wasallam) instructed the Sahaabah (Radiahallahu Anhum) to write the incident for Abu Shah (Radiahallahu Anhu).

[Jame Tirmizi, Vol. 2, Page 107. And Bukhari.Vol. 1, Page 23]

There are numerous traditions indicating the instruction of writing Ahadeeth. Therefore, many Sahaba recorded Ahadith in the Nabi's era. References are many of such collections and compilations.

1. The Sahifa (Collection of Abdullaah Ibn Amr (Radiahallahu Anhu).

Hadhrat Abu Hurrairah (Radiahallahu Anhu) is the greatest narrator of Hadith. Despite this he says, ANo person has learnt more Hadith than me.@ However, Abdullaah bin Amr (Radiahallahu Anhu) used to write the Hadith whereas I did not. This is clear evidence that Ahadeeth used to be written in the Nabi's era. Hadhrat Abdullaah bin Amr (Radiahallahu Anhu) possessed a collection that exceeded one thousand

Ahadeeth. Ibnur-Rushd has mentioned in this book Usdul-Ghabah (Vol. 2. Page 233) that this collection was named "As-Sadiqah.@

2. The Sahifas of Hadhrat Ali (Radiahallahu Anhu)

Imaam Bukhari (R. A.) has mentioned this Sahifa under the chapter if AIlm@ (Vol. 1, Page 21) in four places. The narrator Abu Juhaifa reports AI enquired from Hadhrat Ali (Radiahallahu Anhu). >Do you possess a book?= He replied:=No, except the book of Allaah or the understanding granted to a Muslim or what is in this Sahifa.= I asked him, >what is in this Sahifa?= He replied, Orders relating to ADiyat@ (compensations for murder)- the freeing of prisoners and that no Muslim will be killed in lieu of a kaafir.@

This Sahifa contained orders regarding, murders, compensations, capital punishment, details of Zakaat and matters pertaining to non-Muslim citizens in an Islaamic state.

3. Kitabus - Sadaqah

This collection was personally dictated by Rasulullaah (Sallallahu alayhi wasallam). It contained details regarding Zakaat, ushr (dues on land produce) etc. According to some reports it seems this was written for Zakaat collectors. However, Rasulullaah (Sallallahu alayhi wasallam) left this world before it was sent to them. This book was in the possession of Hadhrat Abu Bakr (Radiahallahu Anhu) and Hadhrat Umar (Radiahallahu Anhu). Eventually Hadhrat Umar bin Abdul Aziz (R. A.) and thereafter Ibn Shihaab Zohri (R.A.) memorised it.

4. Sahifa Ibn Abbas (Radiahallahu Anhu)

Ibn Saad (Radiahallahu Anhu) mentions in his book ATabaqaat@ that the slave of ibn Abbas (Radiahallahu Anhu) said AHe found a large collection of the books of Ibn Abbas equal to a camel-load.@

5. Sahifa Jaabir Ibn Abdullaah (Radiahallahu Anhu)

Imaam Muslim (R.A.) has reported that Hadhrat Jaabir (Rahmatullah Alayhi) has compiled a book on Hajj. Imam Bukhari (R.A.) mentioned this in his ATaarik-e-Kabeer.@ (Vol. 7, Page, 186) - Hadhrat Qataada bin De=aama As-Sadusi had memorised this Sahifa.

6. **Sahifa Samoora - ibn - Jundob (R.A.)**

Hafiz ibn Hajar (Rahmatullaah Alayhi) reports that Hadhrat Samoora (Rahmatullah Alayhi) has narrated a large chapter (volume) from his father. Imaam Muhammad ibn Seereen (Rahmatullaah Alayhi) reports that the book which Hadhrat Samoora (Rahmatullaah Alayhi) has written for his children contains great knowledge.

7. **Sahifa Saad-ibn-Ubada (R.A.)**

Ibn Saad reports in ATabaqat@ that Hadhrat Saah (Rahmatullaah Alayhi) had a collection of Ahadith.

8. **Sahifa Ibu Hurrairah (Radiahallahu Anhu)**

Imaam Hakim (R.A.) mentions in AMustadrak@ that once Hadhrat Hasan bin Umar (R.A.) narrated a Hadith to Hadhrat Abu Hurrairah (Radiahallahu Anhu). Hadhrat Abu Hurrairah(R.A.) denied the Hadith. Hadhrat Hassan (R. A.) told him, AI have narrated this Hadith from you.@ He replied, AIf I have narrated it, it will definitely be written down.@ He had written down all his Hadith in the end (towards the latter part of his life).

9 **Sahifa Ibn Mas=ood (Radiahallahu Anhu)**

Hafiz Ibn Abdul Barr (Rahmatullaah Alayhi) mentions in his book , AJaame Bayaanu! - Ilm@ that ibn Mas=ood (Radiahallahu Anhu) brought a book out and swore an oath that it was compiled by him.

10. **Sahifa Amr ibn Hazam (R. A.)**

When Rasulullaah (Sallallahu alayhi wasallam) appointed Hadhrat ibn Hazam (R.A.) as governor of Najran, he gave him a Sahifa which was written by Hadhrat Ubai bin Kaab (R.A.). It contained orders pertaining to cleanliness, purification-Salaat-Hajj-Umra-Jihad, etc.

11. **Sahifa ibn Mubarak (Radiahallahu Anhu)**

Hadhrat Saeed bin Hilaal (R.A.) says; When we frequented Hadhrat Anas bin Malik (Radiahallahu Anhu), who took out a volume and said, AI heard these from Rasulullaah (Sallallahu alayhi wasallam), I have written it and preserved it.@ [Mustadrak Haakim Vol. 3]

12. There are many other small Sahifas which Rasulullaah (Sallallahu alayhi wasallam) sent to the kings as well as other compilations which have been omitted for the sake of brevity.

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The Era of Hadhrat Umar bin Abdul Aziz (R. A.)

Though the writing of the Ahadith had commenced, it was not done in a systematic manner, i.e. it was not compiled and/or codified. Due to the preoccupation of the Khulafa- e-Raashadeen with the compilation and preservation of the Noble Qur=aan and other important matters, it was not possible to accomplish this task.

However, when the politicians during the time of Hadhrat Ali (Radiahallahu Anhu) began to fabricate Ahadith, Hadhrat Ali (Radiahallahu Anhu) became perturbed about the preservation of authentic and reliable Ahadith. He used to stand on the pulpit and narrate the authentic Ahadith to the congregation. This continued until the period of Hadhrat Umar bin Abdul Aziz (R. A.) who became the Khalifa after the demise of Sulayman bin Abdul Malik whose Khilafaat lasted only for two years. After accepting Khilaafaat he wrote to the Judge of Madinah saying: AWhatever you find from the Ahadith of Rasulullaah (Sallallahu alayhi wasallam) write it down . I fear the loss of knowledge and the passing away of the Ulema.@ [Bukhari Vol. 1, Page

Hafez Ibn Hajar (Rahmatullaah Alayhi) mentions that this letter was addressed to all the Judges of each and every province. Some large collections of Ahadith were compiled in this manner in the first century.

1. Hafez Ibn Abdul Barr (Rahmatullah Alayhi) has written that Qazi Abu Bakr (R.A.) compiled many books on ahadith called ABooks of Abu Bakr@
2. The Risala (booklet) of Saalim ibn Abdullaah(R.A.) on Sadaqaat.
3. The Registers of Zohri, Imaam Zohri (R.A.) says, "whenever we were gave any rulings we compiled these in a brief register. He played a great role in the compilation of Hadith.

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Second Century

Untill now whatever has been mentioned in detail concerning Ahaadith clearly elucidates that from the era of Rasulullah (Sallallahu Alayhi Wasallam) the period of Sahabah (Radhaillahu anhum) and Tabeen the science of writing and compiling Ahaadith was in full force. Moreover many manuscripts and books had been compiled. A huge treasury of Ahaadith has been safely gathered. From this we conclude that careful gathering through writing and compiling the Ahaadith took place concurrently in the era of the Sahabah (Radhaillahu anhum) and at no time was this procedure terminated or postponed.

This in fact is a mighty proof against those who deny the Ahaadith or who do not recognise the Ahaadith as a proof. Their arguements that only after 100 years the science of writing the Ahaadith or compiling the Ahaadith commenced is erroneous and without proof or substance. In reality these people or group are in open manifest error. In essence, the deniers of Ahaadith are in fact deniers of the Qur'aan as well. Thus one has to protect oneself from these people to safeguard one=s Iman and Islaam.

No doubt, whilst the writing and compiling of the treasury of Ahaadith

had been done in manuscripts and books by the second century, the classification of reliable and non-reliable was done later. Its details are to follow. Also in the second century the science of AIsm-ae Rijaal@ (on the narrators of the Ahaadith) had commenced in force. Thus the authentic, weak and fabricated narrations were separated. During this period fabrications of Ahaadith gained momentum.This was done by Kawarij, Rawafizs, Zanadiqa.

But Allaah Ta=aala created such Muhadhitheen ,Scholars of Ahaadith who differentiated from the speech of Nabi (Sallallahu alayhi wasallam), the fabricated from the authentic, so that milk remained milk and water remained water and absolutely no mixture was permitted. At the top of the list of these Scholars of Ahaadith are Hadhrat Abdullaah bin Mubarak, Yahya Ibn Saeed al-Qathaan, Imam Auzai, Sufyan Thauri (ra), etc.

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The compilers of the Second Century

1) At the top of the list of the compilers of the second century was Imam Azaam Abu Hanifa (R.A.) who compiled the first book AKitabul Aa'srar@. This was compiled of 45,000 chosen Ahaadith. Imam Maalik (R.A.) took benefit from it.

2) The second book is the Muatta of Imam Maalik (R.A.) This book received the title of AAshahul Kitaab Bada Kitaabullaah@ (the most authentic book after the Kitaab of Allaah (Qur'aan). Subsequently this title was conferred upon Jaame Bukhari.

3) The third book was Jame Mamar bin Rasheed. It is a treasury of Ahaadith and rulings of the elders. He is an contemporary of Imam Maalik (R.A.) .This book is however obsolete.

4) Jame Sufayan Thauri is the fourth. Hadhrat Imam Shafi (R.A.) derived

benefit from this book. In this book there are Amarfoo" and " maukfoo@ Ahaadith.

5) >Al-Sunan-li-ibn-Jareeh=. It is also called ASunan Abu Waleed= (Tarteeb-ul-Rawi P 128, Miftahul Ahaadith P13).

These illuminries not only wrote the Ahaadith but enriched students of the Ahaadith with thousands of Ahaadith.

The academic science developed in the 3rd and 4th century relating to the classification of Ahaadith, commenting on the text and chain of narrators etc. Books upon books were written concerning the above, whose numeration is difficult.

From hundreds and thousands of Ahaadith, the Sunan and Jame Ahaadith books were compiled and classified under chapters and sections. Examples Jame Sahih Bukhaari, Jame Sahih Muslim, Jame Tirmidhi, Abu Dawood, Sunan Nisai, Ibn Majah, Dar Qutni , Darmi, Bayhaqi etc. These books are living proof of the work done , in this regard.

In the compilation and preservation of the Ahaadith, the of science of AIsme-Rijaal@ played a major role. The scholars of Ahaadith strove diligently in the above science. Approximately 400,000 narrators have been discussed and deliberated upon. Their conditions have been described . This sort of research is not today nor was it to be found previously. Also no Nabi >s work or action has been compiled and written with such detailed scrutiny, research and classification. This detailed research classification, codification and scrutiny of every facet and movement of the Blessed life of the Final Rasul (Sallallahu Alayhi Wasallam) was undertaken diligently by the Sahabah (Radhaillahu anhum) and the Scholars of Ahaadith. (may Allaah reward them with an apt reward).

Thus after the tedious and strenuous methods utilised by the scholars of Ahaadith, then to have doubt in any Hadith and to reject the Hadith can

undoubtedly be the >Zindeek= (one who eternally professes Islaam but is, in reality engrossed in kufr).
Hafiz ibn Hajjar (R.A.) in the introduction of >al-Ashaba fi Tamiz ul- al-sahab, (Vol. 1 page 3) has classified those who reject the Ahaadith or those who doubt Ahaadith or those who do not regard the Ahaadith as proofs, as Zndeeqs.

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The Conspiracies of the Zindeeqs

In conclusion of this treatise we mention some of the conspiracies of the Zindeeqs, Rawafiz , and some Khawrij. It is clear from History and reality that the Zindeeqs had a major role and were in the forefront in fabricating Ahaadith. Hamaad bin Zaid staed that the Zindeeq groups have fabricated 14,000 Ahaadith. The Amir of Basra, Muhammad ibn Suleman, made Abdur Kareem ibn Abul Aujd, confess his fabrication of Ahaadith, and had him killed. Before his death he confessed fabricating 4,000 Ahaadith making Halaal-haraam and haraam-halaal. Similarly there is adequate proof that the Fathimi, Rawafiz and Khawaarij groups fabricated Ahaadith. (P 85) Albasul Hassi .
Concerning these, the Ulema have penned enough books to enable the present world (time), people to recognise the fabrications from the reliable Ahaadith. They have also showed how the Zindeeqs and the Rawafiz were punished for their fabrications.

Few books on this topic are: Hafiz Ibn Jawzi=s book Aal-Ibtal@, Hafiz Suyuti=s >al-ill Mauzoonaatu fi Ahaadith al Mauzooaat@ is famous, Allamah Shawkani=s >al-Fawaidul Mauzaatu fi Ahaadith Mausoozaat'. Hafiz Abu wal Farj ibn Jauzi wrote a 2 vol. book which is famous as AMausat ul Jauzi@. Hafiz Muhammad Sanfi's book AAldar Mulkaatu fi Matan al Gulat wa Nafii Galat". Mualla Ali Qari's two books AMauzooaatul Saaghir= and >Kaabir= (Jaafari Imaani p275).

Hafiz Iraqi's book is famous in this also, "Tanzeehul Sharia". In brief the Ulema have rendered a tremendous service in their field , and have written approximately 45 books. Books have been written concerning the science of Ahaadith from every angle and today >Al-Hamidullaah= we have a tremendous treasury of Ahaadith. All Praise to Allaah for that.

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The Compilations of the Second - Century

Various collections of Hadith are found in this era like Jame Ma=moon bin Raashid, Jame Sufyaan Sowri, As-Sunan of Ibn Juray Sunan Abdul Walleed, Mu=atta Imam Maalik (Radiahallahu Anhum).

1. From the above we learn that writing oh Ahadith was done in theera of Rasulullaah (Sallallahu alayhi wasallam):
2. Compiling commenced in the time of the Sahaabah (Radiahallahu Anhum), especially during the time of Hadhrat Ali (Radiahallahu Anhu);
3, Hadhrat Umar bin Abdul Aziz (R.A.) strived in this matter and a large collection was accumulated during his period;
4. Many books were compiled in the first century;
5. The objections and arguments of the rejectors of Hadith have been all fully answered;
6. The Fitnah of rejection of Hadith is old and detrimental to Deen - Religion;
7. The denial of Ahadith is tantamount to rejecting the Deen - Religion, in fact it amounts directly to rejecting the Noble Qur=aan;
8 The Ahadith are the commentary, explanation and elucidation of the Lofty Qur=aan;
9. The safeguarding and preservation of the Noble Qur=aan entails the safeguarding of the Ahadith and vice versa;
10. Identify the rejectors of Ahadith around you and stay far away from their pernicious propaganda, concepts, methods, designs and schemes.

May Allaah Ta=aala grant the Ummat the ability to recognise the status of the Ahaadith and its significance. May Allaah protect us against the ploys and plots of the deviated groups who question, create doubt in it and thereby reject the Ahaadith. And may He grant us the vision so that we may make aconcerted effort to obtain authentic Ahadith and to act upon it. The great noble most difficult task of collecting the Ahadith has successfully has been accomplished with all its ramifications. 1418--1998.